*In This Issue:*

# 1960 Seminary Graduates

Lutheran Herald

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# *Recruits for the Ministry*

I SAT beside the president of one of the theological seminaries at the Sunday afternoon session of the Constituting Convention. As the combined seminary choirs rose to sing, I whispered to my companion, "That's the Church of the future." "That's only one seventh of them," he replied.

Whether there are actually seven times that many students in the seminaries which now become units of the Theological Seminary of The American Lutheran Church, I do not know. Nor does it matter. We both knew what we meant. For better or worse, for good or harm, the Church of the future is going to be pretty much what those students, and succeeding generations of them, are.

One is reminded of that sobering fact as one studies the pictures of the members of the graduating classes of the two seminaries of the ELC which appear on following pages. A year from now a much larger group will no doubt be pictured, including the classes of all four units.

As one studies the pictures and reads the captions, questions arise. If these are the men who are to preach from our pulpits, administer the Sacraments to us, teach our children, minister to the sick and troubled among us, and light the way down into the Valley of the Shadow for us—as they surely are—then they are second to none in their importance for the Church.

What sort of men are they? Sons of the Church; products of the educational institutions of the Church. Men who have felt the call to the ministry; men upon whom the Church confers ordination; men whom congregations, missions, and institutions have honored by issuing to them calls to service. In short, the future ministry of the Church.

What have we a right to expect of such men? Surrender to their Lord, first of all. An unconverted minister of the Gospel is a contradiction in terms. The virtues of the sanctified and mature Christian. Paul states that a pastor should not be a "novice." Knowledge of the Word and a desire to delve ever more deeply into it. Faithfulness to the doctrines of the church. All this and much more the Church expects and must demand.

But these men have a right to make demands, too. They are wedding their lives to this ministry, and each of them has but one life. The prayers of the Church as a whole are their right to demand. The support of the congregations or groups to which they are specifically called is essential. Provision for their temporal needs for both the present and the future should be taken for granted but sometimes is not. All this they need and must have. To it should be added understanding and forbearance. Only the years bring experience; one is not born with it.

The history of the Church is the history of its ministry. As this host of new workers enters upon the most blessed task in the world, each of them does so with the confidence of their Church following them. They will make of the Church what it ought to be.—O.G.M.

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Lutheran Her

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# So You Want a Pastor—

**by Alvin N. Rogness**

One hundred and thirty men will present themselves on May 29 for graduation from Luther Theological Seminary. Most of them will be ordained during the summer; a few will continue their studies in universities in this country and in Europe. The parish ministry will claim the majority, foreign missions, military chaplaincies and teaching the others.

If I were on a call committee, I should try to resist curiosity over against some obvious questions. How old is he? How tall? Can he preach? Can he sing? Is he cheerful? Can he raise money? I would attempt to look below the surface and try to ascertain essentially what kind of a *man* he is. And I would like to suggest ten qualities.

*A man who walks with God.* We can always uncover in the congregation talents for architecture, music, promotion and organization. Our pastor need not be flawless in character, but we would like to be aware that he lives close to His Lord and that his counsel to us would reflect the mind of God. To know that he seeks the Lord diligently in the holy scriptures, that he prays for himself and for us, that he has entered the sufferings of his Savior—these qualities above all we would want in the shepherd.

*A man who knows forgiveness.* The wells of compassion and mercy can flow only in the heart of a man who himself has been overcome by the wonder of being forgiven of God. If the congregation itself shall be one large, forgiving community of people, the contagion will have come in significant measure from a pastor whose very life breathes a gratitude and contentment born of forgiveness.

*A man who proclaims the Gospel clearly.* The message of God is fixed and firm. His revelation in Christ Jesus may be given in a simple melody which even a child can grasp; it can be in full symphony to capture and edify the wisest of men. It may be spoken simply or eloquently, but the important thing is that there be no discord or confusion. Twenty years of formal education have been invested in the pastor. The four years at the Seminary have been directed primarily toward making sure that he will rightly divide the Law and the Gospel, so that sin is identified as sin, judgment declared where there should be judgment, and the comfort of the Gospel not denied where it should be lavishly offered. We do not ask that our pastor be clever. We do ask that he give us the Bread of Life.

*A man who loves people.* People should instinctively know that here is a man who likes them, no matter who they are or what they do. Christ loved all men, even when He was enflamed in anger against what they did. From the cross He prayed, "Father, forgive them . . ." This strong, tender and suffering love we would want to sense in our pastor.

*A man who is a servant.* Although we have called him to be our leader and expect him to guide us, he will do this only to the degree that we perceive in him a servant of all, constantly on the alert to find ways and means to minister to us as a servant of Him who came to be a Servant of all. He need not throw his weight around as a dictator. We will know his power when we know him as a servant.

*A man who knows when to weep and when to laugh.* Some things should be laughed off; other things ought to stir our deepest indignation or sorrow. Life gets all mixed up if we laugh when we should cry and cry when we should laugh. We would like a pastor whose very example will teach us this delicate lesson.

*A man who recognizes the enemy of his people.* To analyze the forces of evil which wage war both within the human heart and within the community of men will require much wisdom and astuteness. Our pastor should not be naive over against the economic, political and social movements of our day, for within these there are forces which threaten to destroy the great values of the faith. He will need to guard also against false teachings, whether popular or unpopular, which unchallenged may cripple or destroy the message of God, and eventually rob people of the comfort of the Gospel.

*A man for whom time is a tool.* There are limits to a man's energy, we know, but we would like our pastor to be unstinting with his time in any hour of need. For

him to indulge in self-pity, even when he is taxed to the limit, will be a serious blow to us who yearn to find in him that selfless abandon to service which we need as a constant inspiration in our lives, so that we too may make time a tool for service to our Lord and our brothers.

*A man whose wife is an ally.* We have not called her; we have called her husband. But we would hope ardently that she too has been caught up in the glory of the pastoral ministry, will give herself gladly, will clear the way for her husband to do his work faithfully, and will stand cheerfully at his side in all hours, the dark as well as the light.

*Finally, a man who lifts his congregation out beyond itself.* We know the Lord has given us a world-wide commission, responsibilities far beyond the limits of our own community. With hundreds and thousands of c congregations we discharge these duties jointly in grams of foreign and home missions, institutions programs of charity and welfare, colleges and semin —a vast network of activities which no congreg could carry out alone, but which are as much our as if they loomed in the next block. We realize that congregation will itself be restricted and spiritually pled if it is not lifted up beyond itself to share genero in the benevolence program of the world. We want congregation to be expansive and imaginative and erous, and we want our pastor to lead us out.

We ask much of our pastor, but we believe not much. For we, in turn, will be his associates in the I pray for him, provide for him, and join him in ac turous discipleship.

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# Graduates of the ELC Seminaries

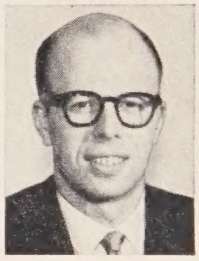
## St. Paul, Minnesota

## Saskatoon, Saskatchewan

## May, 1960

**Duane Addison**
Marshall, Minn.
To Graduate School
Yale U.

**David L. Anderson**
Janesville, Wis.

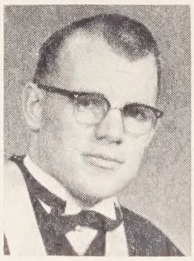


**Gerald E. Anderson**
Larsen, Wis.
To Grace
Alpena, Mich.

**O. Craig A**
Hinsdale, I
To Air Force Cha

**Richard Barnwell**
Coeur d'Alene, Idaho

**Roger Berdahl**
Sioux Falls, S. Dak.



**Daniel Berg**
Preeceville, Sask.
To Verwood, Sask.

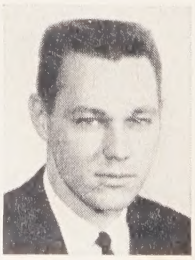
**Daniel Bergeland**
Sioux Falls, S. Dak.
To Trinity
Grande Prairie,
Alberta, Canada

**Robert W. Bergland**
Clearbrook, Minn.

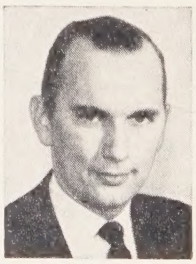
**Vernon J. Bi**
Lamberton, M
To Our Rede
Minneapolis,

**A. David Bolstorff**
Grand Rapids, Minn.

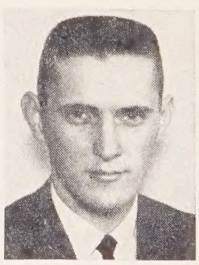
**Bernard G. Borson**
Detroit, Mich.
To Trinity
Linn Grove, Iowa



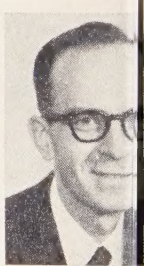
**Norman G. Borsvold**
Detroit, Mich.
To St. Luke's
Shelby, Mont.



**Leland Bottjen**
Sioux City, Iowa

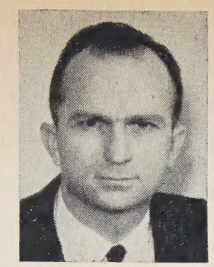


**Stephen L. Brandt**
Everett, Wash.
To Navy Chaplaincy

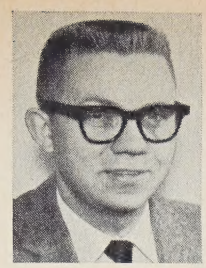


**Donald W. B**
New Richland
To Graduate

**Chris Bruland**
eilingham, Wash.
o Summit, S. Dak.



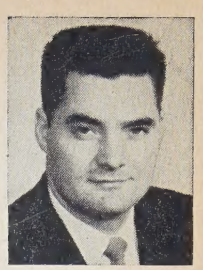
**Bryan W. Christenson**
Pacoima, Calif.
To Silvana Federated Parish
Silvana, Wash.



**Gordon J. Dahl**
Clear Lake, S. Dak.
To Lutheran Student Foundation of Minnesota

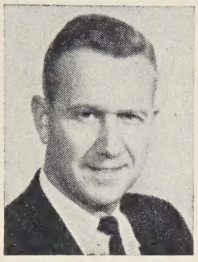
**W. Bruce Dahl**
Great Falls, Mont.
To Froid and First Homestead, Mont.

**Duane A. Dahlberg**
Roseglen, N. Dak.
To instructor Concordia College Moorhead, Minn.

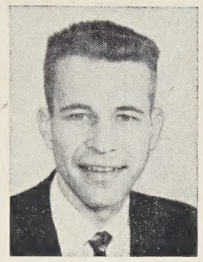


**DuWayne Dalen**
Montevideo, Minn.
To First Orland, Calif.

**obert M. Dennis**
Newark, Ill.
To Trinity of Blanchardville
d Hollandale, Wis.
Hollandale, Wis.



**Maurice Dronen**
Finley, N. Dak.
To First Lutheran
Ellendale, Minn.



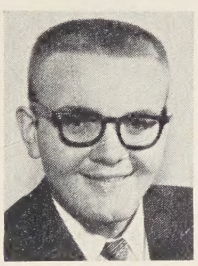
**Paul W. Egertson**
Los Angeles, Calif.
To Faith
Hollydale, Calif.

**Raymond H. Engh**
Pertile, Minn.
To Hadley
Hadley, Minn.
and Trinity,
Chandler, Minn.

**Julian L. Erickson**
Breckenridge, Minn.
To Grace and Our Saviour's
Grygla, Minn.

**Robert E. Esse**
Manitowoc, Wis.

**rning B. Fjelstad**
Spokane, Wash.
To Seward
Seward, Alaska



**Arlen J. Foss**
Jasper, Minn.
To Lake Benton, Minn.

**Terrence E. Fretheim**
Beloit, Wis.
To Graduate Study
U. of Durham,
England

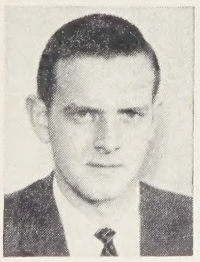
**Edward Froiland**
Winona, Minn.

**Robert J. Furreboe**
Brooklyn, N. Y.
To Bethlehem
Muskegon Heights,
Mich.

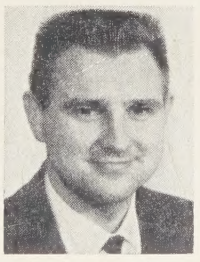
**Verner Gilbert**
Duluth, Minn.
To Graduate School

**eon Gilbertson**
Frontier, Sask.
McLaughlin, Alta.

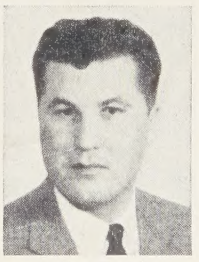
**Ronald Golberg**
Kindred, N. Dak.
To Barnsness and Chippewa Falls
Glenwood, Minn.



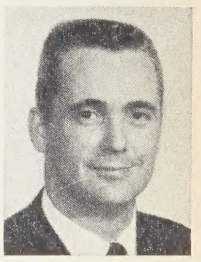
**Gordon R. Grimm**
Ventura, Iowa



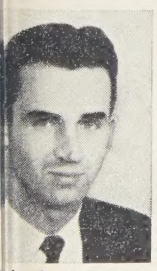
**Reuben Groehler**
Benson, Minn.
To Christ the King
Bloomington, Minn.



**Dalton Gronlie**
Pasadena, Calif.



**James E. Hanson**
St. Paul, Minn.
To First Lutheran,
Arland West Akers,
Prairie Farm, Wis.



**ohn R. Hanson**
oorhead, Minn.
To Olivet
argo, N. Dak.

**Arvid Harklau**
Fort Dodge, Iowa

**Orlando K. Hash**
Allen, Nebr.
To Japan

**Paul Hasvold**
Flandreau, S. Dak.

**Allen G. Haugen**
Leland, Iowa
To Valier, Mont.

**Gerald Hefty**
Portland, Ore.
To Army Chaplaincy

**Richard Heins**
Albany, Oregon
To Trinity, Ellison Bay
Zion, Sisters Bay, Ore.

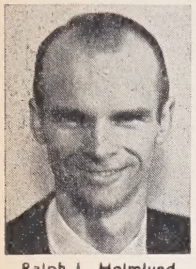
**Thomas Herbranson**
Bagley, Minn.

**Bruce I. Hermann**
Troy Mills, Iowa
To United and Elmo
Henning, Minn.

**Mishael E. Hernandez**
Santa Paula, Calif.
To Glendoro and
South Santiago
Princeton, Minn.

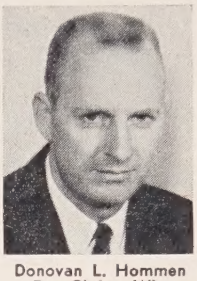
**Bruce E. Hesse**
Clarkfield, Minn.
To Calvary
Keewatin, Minn.

**Gerald L. Hi**
Portland, C
To Chinook Eva
Chinook, W



**Ralph L. Holmlund**
Hamilton, Mont.
To Prairie City, S. Dak.

**James Homme**
Spicer, Minn.
To Viroqua, Wis.



**Donovan L. Hommen**
Eau Claire, Wis.
To Williston, N. Dak.

**Lester J. Horntvedt**
Columbus, N. Dak.

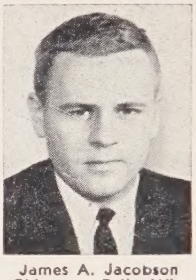
**Harris A. Hostager**
Kenyon, Minn.
To Ellington Prairie
and Miller
Miller, Iowa

**J. Thomas Hou**
Ketchikan, A
To Ascension an
Orofino and K
Idaho

**Thomas Hoversten**
Alden, Iowa

**Gordon Huesby**
Los Angeles, Calif.
To Immanuel
Grandview, Wash.

**Delmar Jacobson**
Montevideo, Minn.
To Trinity
Moorhead, Minn.



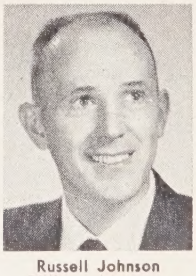
**James A. Jacobson**
Chippewa Falls, Wis.
To St. John's and
West Bethany
Bancroft and Erwin,
S. Dak.

**Dale E. Jamtgaard**
Sioux Falls, S. Dak.
To Ascencion
Milwaukee, Wis.

**Gordon Johan**
Colfax, W

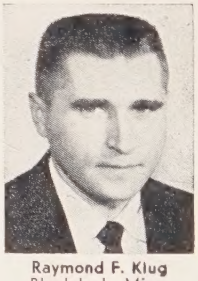
**David G. Johnson**
Milbank, S. Dak.
To Trinity
Fowler, Colorado

**George S. Johnson**
Canton, S. Dak.
To St. Timothy's
Lakewood, Calif.



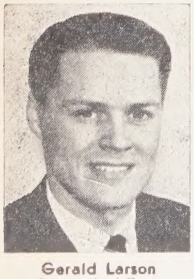
**Russell Johnson**
Billings, Montana

**Bruce Kjellberg**
Minneapolis, Minn.
To Gayville and
Vangen, Gayville and
Mission
Hill, S. Dak.

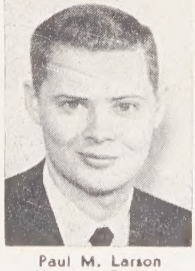


**Raymond F. Klug**
Blackduck, Minn.
To Concordia and
St. Hans
Edmore, N. Dak.

**Paul L. Kn**
Moorhead,
To Audubon,

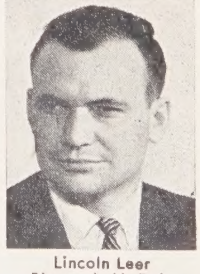


**Gerald Larson**
Pennock, Minn.
To St. Paul, Berlin,
New Hampshire

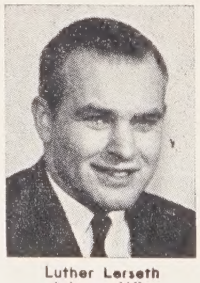


**Paul M. Larson**
Sisseton, S. Dak.
To Bergen and
Meckling
Meckling, S. Dak.

**Russell C. Lee**
Fosston, Minn.
To Luther Memorial
and Grace
Pierre and Hayes,
S. Dak.



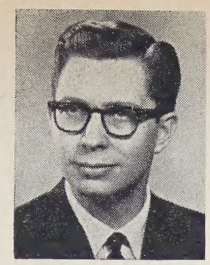
**Lincoln Leer**
Bismarck, N. Dak.



**Luther Lerseth**
Adams, Wis.
To Good Shepherd
and Our Saviour's,
Meadow Lake and
Loon Lake,
Saskatchewan,
Canada

**Alvin Le**
St. Paul, M

Neis Lilejord
Lanesboro, Minn.

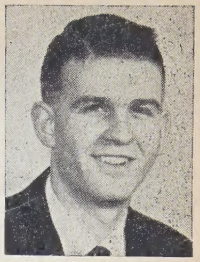


Arthur Lunnow
St. Louis Park, Minn.
To Our Saviour's
Wells, Minn.

H. E. Malm
Minneapolis, Minn.
To St. Paul's
Evangelical
Minneapolis, Minn.

Henry J. Mathre
Grey Eagle, Minn.
To St. Olaf, Iowa

James V. McBride
Kenmare, N. Dak.
To Maynard and Wang
Maynard, Minn.



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Robert L. Miller
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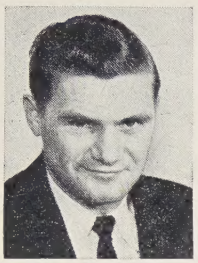
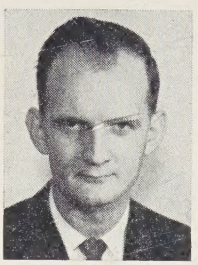
To Westwood
Louis Park, Minn.



Orval Moren
Mentor, Minn.

Eliewaha E. Mshana
Usangi, Pare
Tanganyika
To Lutheran Church
of
Northern Tanganyika



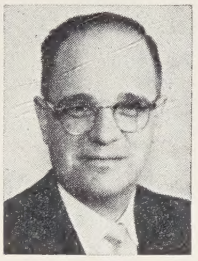
Gordon Narveson
Staten Island, N. Y.
To North Waseca
Waseca, Minn.

David J. Nelson
Cadott, Wis.
To Brazil

Diedrik A. Nelson
Lead, S. Dak.
To Graduate School
Richmond, Va.

Glenn Nelson
Duluth, Minn.

LeRoy T. Ness
Bruce, S. Dak.
To Nathaniel and First
Bruce and Exeland,
Wis.

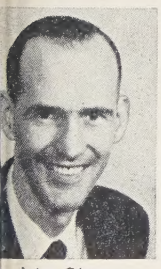


Lyle R. Nielsen
Cloquet, Minn.
To Benedict, N. Dak.

Edward A. Olander
Minot, N. Dak.
To Brazil

George James Oliver
Minneapolis, Minn.

Donald I. Olson
Fosston, Minn.
To Curtiss Evan. and
Holway Evan.,
Medford, Wis.



John Olson
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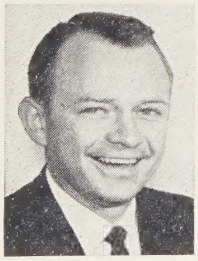
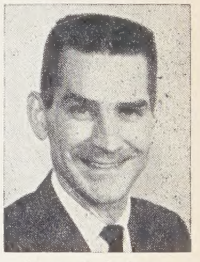


Philip Olson
Christine, N. Dak.
To Army Chaplaincy

Robert R. Olson
Green Bay, Wis.
To Zion
Limon, Colo.

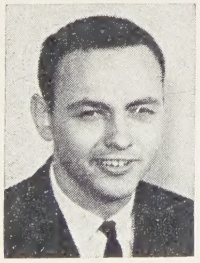
Paul D. Opsahl
Moorhead, Minn.
To Graduate Study
U. of Heidelberg,
Germany

James K. Pearson
Askov, Minn.
To Deering, Nidarros,
Our Saviour's, St. Olaf,
Wolseth, N. Dak.



James K. Pederson
Valley City, N. Dak.
To Fulton
Moorland, Iowa

Roger Peng
Formosa



Paul Peterson
Minneapolis, Minn.

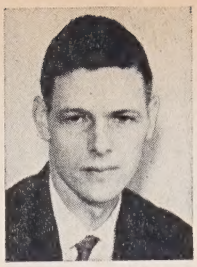
Roger L. Peterson
Cashton, Wis.
To Lily, S. Dak.

Jerome C. Pribbenow
Rio, Wis.
To St. Peter's and
Ebenezer
Camp Douglas, Wis.

David Quarberg
Bloomington, Minn.
To Graduate Study

Darwin G. Reiter
Clear Lake, Iowa

**Michael Rogness**
St. Paul, Minn.
To Graduate Study



**Conrad E. Rolland**
Bode, Iowa
To Emmanual and
North Prairie
Scarville, Iowa

**Mark Ronning**
Wautoma, Wis.
To Ettrick, Wis.

**Ray S. Rosales**
Minneapolis, Minn.
To Ecuador, S. Amer.

**G. Stanford Rosengren**
Thief River Falls, Minn.
To Buffalo, S. Dak.

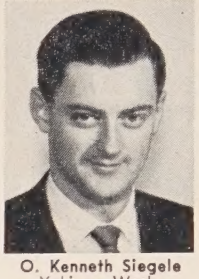
**Jerold B. Sal**
McIntosh, M
To Douglas, N

**Donahue Sarff**
Palisade, Minn.
To Vienna, S. Dak.

**Larry C. Sather**
Sioux City, Iowa
To Ezekiel
River Falls, Wis.
Graduate Study

**Gerald E. Scheck**
Lemmon, S. Dak.
To Wilmot, S. Dak.

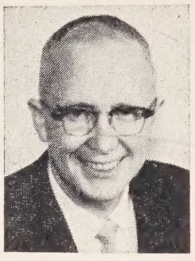
**Allan Schmidt**
Redfield, S. Dak.
To Litchville, N. Dak.



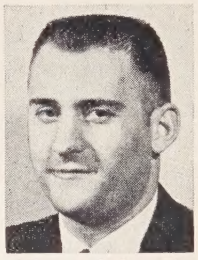
**O. Kenneth Siegele**
Yakima, Wash.
To Marien, N. Dak.

**Raymond C.**
Glendive, M
To Messiah, Z
Petri, Nome
Fingal, N.

**Gene V. Sikkink**
Florence, S. Dak.
To Camarillo, Calif.



**Duane K. Sorum**
Crookston, Minn.
To First, Clearcreek,
Faith, Keene, N. Dak.



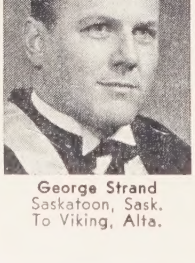
**Elroy E. Steinwand**
Coleharbor, N. Dak.
To Wildrose, Bethel,
Stordahl and Grongs
Wildrose, N. Dak.

**Oscar B. Stene**
Turner, Mont.
To Garfield
Madison, Minn.

**Roger I. Stensaas**
Vermillion, S. Dak.
To Zion and
Bloomfield,
Towner and Upham,
North Dakota

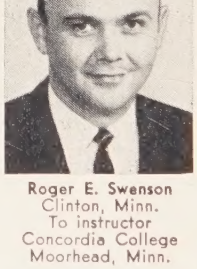
**Arlen H. Ste**
Portland, N
To Madaga

**Harold M. Stoa**
Buxton, N. Dak.
To First, Karlstad,
Eidsvold, Halma, Minn.

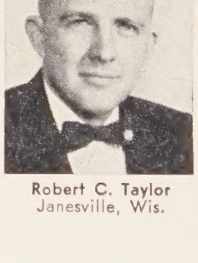


**George Strand**
Saskatoon, Sask.
To Viking, Alta.

**Gerald D. Sundby**
Minneapolis, Minn.
To Brazil



**Roger E. Swenson**
Clinton, Minn.
To instructor
Concordia College
Moorhead, Minn.



**Robert C. Taylor**
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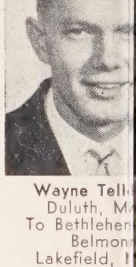
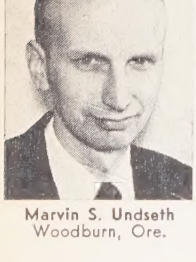
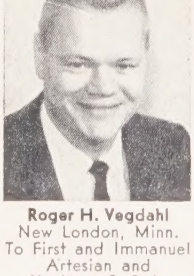


**Wayne Tell**
Duluth, M
To Bethleher
Belmon
Lakefield,



**Marvin S. Undseth**
Woodburn, Ore.



**Roger H. Vegdahl**
New London, Minn.
To First and Immanuel
Artesian and
Yankton, S. Dak.

**Harold C. Verhulst**
Greenwood, Wis.
To Yankton, S. Dak.

**David Vigen**
Fergus Falls, Minn.
To Armstrong, Iowa

**Frank E. Wilcox, Jr.**
Minneapolis, Minn.
To Bethel
Long Beach, Calif.

**David C.**
Seattle, W
To St. Tim
Seattle, W

# Why Introits and Graduals?

by Oscar R. Overby

The form of the liturgy as it has been molded by nturies of usage—we might say, by the communion saints—comes back to us at this time with renewed nphasis. Interest in liturgy, in the "order of service" s had a wide and remarkable awakening since the vent of our new Service Book and Hymnal. In many ngregations, however, problems will arise: how does s thing hang together?

Surely, in worship we want a procedure that "hangs gether," that presents a central theme, a logical delopment, and reaches a culmination fraught with lfillment and strains of enduring joy.

In many instances the so-called *Introits* and *Graduals* em to disrupt the smooth continuity of the worship. ese parts of the liturgy, of course, are new to many ngregations, and, evidently, their purpose has not en clarified. A word of explanation may be in order.

These shorter sections of the liturgy are there to make eaningful connections between the larger sections—tie them together and warrant smoothness and owth of the form and contents of a continuous unid performance. Introits and Graduals are intricate rts of a greater whole. As a result, it is very important at the worshipers know what they have to say, can low their texts, and that the choirs are prepared to nder them well.

*Introit* means "the beginning," or entrance. Here the rvice proper begins. The pastor now enters the chan- and takes his place at the altar. The texts are from e Psalms, and are carefully selected to pronounce the eme for the day. This is especially true on festival ys. This theme will likely be heard again in the adual, in the hymns, in the choir and organ music, d in the sermon. Sometimes the Gloria Patri (lesser oxology) is attached to the Introit, so the choir will g both and then repeat the Introit proper, forming effective, balanced A-B-A cycle form, and thereby emphasizing the theme.

Between the readings of the Scriptures (Lesson, istle, Gospel) it is natural and traditional to have opropriate interludes—excerpts set to music. These ain have the function of tying the Service together.

The *Gradual* (sometimes called "a song of passage") an interlude. We think of it as the transition from words of the Apostles to the words of the Lord. The Gradual in this setting is a response to the Epistle and an introduction to the Gospel. It serves to augment our anticipation and stir us to rise and sing "Glory be to thee, O Lord," as the Gospel is announced.

The Gradual, like the Introit, is for the choir to sing. It should be intoned immediately, without any awkward hesitation. This requires patient and efficient rehearsing. The texts for Introits and Graduals change from Sunday to Sunday. And that the worshipers might be more able to follow the texts, and thereby experience a continuous liturgy, it is recommended that the texts be printed on the Sunday bulletins. The Scriptures, too, and the words of the choir anthem should really be printed as well. We may be guilty of making news notices of our church bulletins instead of aids to worship.

One thing is obvious: Our church choirs will have to make special effort to get the music for the Introits and Graduals, and make them a vital part of the weekly rehearsals. There are many musical settings for this purpose. They usually come in volumes. The Church publishing houses have them for sale. Many of them carry the chant music of ancient times.

At the present time a new series of collections is being published by Augsburg Publishing House. Two volumes are on the market, and the third should be out soon. The editor of this timely series of Introits and Graduals is Dr. Paul Ensrud, who has had a long and extensive experience in liturgical music. Volume I, set to simple Psalm Tones, is of very easy grade. Every choir may benefit by having such a volume on hand, especially on weeks when they have no more elaborate settings ready for the Service. Volumes II and III contain musical settings of more intricate character. Some of the longer ones may resemble short anthems. The music represents a variety of styles, and is carefully selected to express the message of the words. We can see here a rich material for our church choirs. A fine feature to be noted is that the texts are those of our new Service Book and Hymnal.

Another interesting innovation is this, that the music of many of the Introits and Graduals in this series has been written by present day composers. Yes, the contemporary musical idiom is richly utilized, bringing this phase of our liturgy right up-to-date.

# *Youth and The Pastor*

**by William La**

It is not unusual for members of a congregation where there is a pastoral vacancy to say, "We need a young pastor who is able to work with the young people." While I may not agree that a young pastor is always better qualified to meet the needs of youth, it is evident from the frequency of such comments that most congregations are concerned that the pastor will be able "to hold the young people." Too often, however, congregations leave the ministry of youth to the care of the pastor. Often a congregation feels that it has discharged its obligation to youth when a young pastor has been called.

The findings of the Lutheran Youth Research indicate that where there are interested and concerned adults, the youth program in the congregation meets with appreciation and response. It is clear that the older members of the congregation must become involved in helping youth to participate in the life of the church. Though we are living in a culture where youthfulness is glorified, it is both comforting and challenging to know that our young people are not as critical of older people as we may have thought. This also indicates that we have been somewhat successful in our homes and in our congregations in our relationship with our youth, and that our young people are looking expectantly to us for help.

While the survey shows that young people have some difficulty in confiding in their pastor or in seeking to counsel with him, it does not necessarily follow that our pastors are not well-trained or that they all have personality problems. There are a host of possible reasons for this lack of communication. It is well, however, for each pastor to take stock from time to time and examine his own motivations for being in the ministry. We pastors need to ask ourselves, "Do I really want to be a minister, or am I primarily gratifying a desire to pontificate from the pulpit and set people right?"

It is possible that some of our pastors have very little opportunity to be available for personal conversations with their young people. It becomes more and more astonishing to me that pastors are able to do all of the work that is expected of them in a congregation.

A parish pastor is caught between the many demands on his time and the danger of appearing to be too busy to talk to his people. Then, too, there is a limitation to the physical stamina of any human being, and the pastor is also human. Counselling with people, becoming personally and creatively involved with them, may often appear to be the least strenuous of the duties of a pastor, but it is a task which drains the physical and emotional reserves.

There may also be some relationship between th mand for counselling and the length of time that a p stays in a congregation. This is a difficult question it is not easy to make a rule that governs every situa but it is my guess that the first few years in a cong tion are not usually too productive for opportuniti counselling. It takes time to establish a relationship for both pastors and parishioners several years may before this relationship can lead to counselling. An portant finding of the survey is that we pastors ar meeting the needs of our young people, and this most enough to break our hearts.

I liked Youth Director Brown's emphasis on the for recognizing the personal aspects of a youth prog Several of the other contributors saw this, too, tha need to view our young people as individual persons deserve the respect and the concern which was de strated in the life of Jesus. Broad generalizations m helpful in getting an orientation to the youth pro in the local congregations, but every pastor knows he serves people who have different gifts, different grounds, different interests, different potentials, diff sins, different faith, but the same God.

Dr. Rand made the point that it is important fo faculty and administration at our church colleges come personally acquainted with the students. I are to be meaningful shepherds and workers for y we cannot escape the necessity of the personal asp our relationship. To become involved in the lives o young people is what every pastor wants. This takes and effort on the part of the pastor, his congregation youth.

In the interviews which the research workers had the pastors concerning the respective synodical youth grams it is significant that in this area also pasto aware of the need for a more personal approach in ing young people. In this era when very few peop any reading, it is simply not possible to prepare pr books and thereby feel that we have discharged ou portunities to be helpful to the Luther Leagues i local congregations.

Adult leaders in the congregations who are wo with youth made the point that more training is n for youth sponsors and counsellors in order that might be more adequately prepared for their impo task. The undertaking to train youth leaders is small assignment, but the fact that key adult l in the congregations are aware that they need training is in itself a good omen. If they are really s

out it, they will do something to equip themselves ore adequately for their calling, and they may get me assistance from the Youth Department.

The Report of Lutheran Youth Research made clear at the young people do not have an understanding of me of the basic propositional statements concerning e Christian faith as interpreted by the Lutheran Church. Miss Wold's presentation on *Youth and Parish Edu-tion,* she asks some very significant questions concern-g our methods in Christian education and what we pect from our teaching. It is disconcerting, to say the ast, to become aware of the sheer ignorance among our uth when it comes to giving a definitive statement of eir faith.

I am quite certain that our youth have an intellectual asp of the doctrine of forgiveness in Christ; that is, ey know it with their heads, but it has not as yet uched their lives so that it has meaning for them. This nited comprehension of what we consider to be basic the Christian faith may be a result of the limited perience of our youth. For the most part, the young ople in our Luther Leagues have had no opportunity make any major decisions in their lives. Could it be at the sheltered existence of young people in our so-ety does not ordinarily lead to a strong mature faith at e age of 18, and much less so at the age of 15?

While some effort was made to ascertain how the ung people used the Bible, I have not found much help m the survey as to the attitude to corporate worship the congregation. There is some evidence that the ung people are apt to let their minds wander during e sermon, but it would have been helpful to know mething more about specific attitudes toward worship. seems to me that here is the crux of the whole youth ogram. Possibly we need more emphasis in the Lu-eran Church on the meaning of worship for the whole ngregation as the family of God.

It appears to me that it is with the youth that an effort ust be made to put the worship of Christ at the center their lives. How many years will it take in the Lu-eran Church until most of our people no longer con-ve of going to church as hearing a preacher or listen-g to a sermon? Our hope for a renewed Lutheran urch in this country is dependent on our youth and eir appreciation of worship experiences.

How this renewal will come is not easy to say, but it ll not be genuine unless it is Spirit-filled and God-oduced. It will come in the lives of our youth when who are the elders give ourselves to prayer and wor-p of Him who came to serve and to save both the old d the young. Whatever else is done in the local con-egations for the youth of the church, I hope and pray at there will be greater emphasis on the appreciation d meaning of worship.

The survey revealed that seniors in high school are

more receptive to the ministry of the church than are the other classes. On the other hand, it also seems clear that the ministry to young people after high school is a neglected area in the church. We may be missing an opportunity of serving a receptive age group. Dr. Rand pointed out that this survey finding is also significant for the Christian colleges, not only for those teaching the courses in Christianity, but for all the instructors. We must also remember the thousands of youth who attend state universities and the importance of the ministry on these campuses.

It was no surprise to note from the survey findings that young people are primarily concerned about the life-work, with marriage, and with their relationship to the opposite sex. How to help young people in these important areas will call for more precise solutions and programs.

To interpret the findings of Lutheran Youth Research will be the task of parents, church councils of local congregations, pastors, youth leaders, and colleges and universities. No doubt some of the material will become more meaningful if qualified youth have the opportunity of casting some light on the Report. We can be grateful that the work has been done, and now we set ourselves to the task of serving our young people with greater faithfulness and love. The time will never come when we feel that we have arrived at the point in youth work when our duty and obligation has been fully met, but we can press forward with love and concern for our young people. By the expression of this love in our lives our dear young fellow Christians will be led to love the Lord and His church.

# The Other Lutheran World

## FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

After you have read her story, you will understand why I called her Maria Schmidt and not by her real name. Maria was brought up on a farm in Pommern, formerly a part of Germany, now belonging to Poland. She married Mr. Schmidt, a baker, and they had three children. When World War II broke out, Mr. Schmidt became a soldier in the German Army while Maria carried on his work in the bakery. In 1945 Mr. Schmidt was reported missing in Russia. When, shortly after, the Russians entered Pommern, all Germans were deported except those who fled to the woods, among them Maria and her children. Then the Poles took over. Maria was arrested, her business was taken away from her. For years she was sent from camp to camp until finally in 1950 she managed to flee to Western Germany, where she was eventually re-united with her children. This little family has lived in one room in a refugee camp since.

There is another Maria, too, whose story I want to tell. Let us call her Maria Lensky. She was born in Poland. Her father died when she was but a tiny child, and her mother had to go out and do other people's washing in order to support her family. Then the war broke out, and the Germans captured her town. While her mother was out to work, Maria was deported as a slave laborer to Germany. Her mother searched desperately for her and could not find her. She died of a heartache, believing her daughter to be dead. Maria married another Polish slave laborer after the war. They have four children and have lived in various camps since 1940.

It may seem utterly unbelievable, but our two Marias, who had all reasons to be enemies, became good friends after having spent three happy, restful weeks of vacation together with 15 other refugee mothers at a small but cozy hotel by the Oslofjord in Norway.

Every year, often also twice a year, the Norwegian People's Relief Organization (Norsk Folkehjelpen) arranges a "Mothers' Retreat" for needy mothers from Western German refugee camps, especially those who carry most of the responsibility for their families. Although Norsk Folkehjelpen is a humanitarian, not a church-sponsored organization, it is nevertheless mainly supported by Lutherans, because 96% of all Norwegians are Lutherans.

Miss Irmgard Wrede, the leader of these retreats (and their heart and soul as well) travels through the camps and selects these mothers personally. After all the necessary arrangements have been made in Germany (a church organization supplies homemakers to take over the mothers' work) and in Norway, she returns to help the wome their long trip north.

Once arrived at their vacation resort, she lets t first rest and adjust to their new and so peaceful surro ings. They sleep a lot, eat well, go for long hikes in lovely Norwegian forests and go for an occasional s in the fjord. Miss Wrede conducts the daily devotions Bible classes, and there is much singing. Although man is used as the main language, songs can als heard in Polish, Ukranian, Hungarian, etc.

Every Sunday morning a boat takes the mothers to where they can go to their respective churches, may the German Church, the Catholic or Orthodox, or the Norwegian Lutheran Church. Most of the Ea German refugee mothers (and some Czechs and garians) are of course Lutheran, while others from be the Iron Curtain are usually Catholic or Greek or Ru Orthodox.

As can be expected in the beginning, these womer extremely skeptical of each other. But under Miss Wr expert guidance, they are encouraged to talk about t selves and try to understand each others' problems. B long, in spite of their many differences, they begin t that basically they have so much in common, espe their worries for their families, their daily difficulties nected with camp life, and—this unites them most str —their great love as mothers for their children.

During their last week at the hotel, the purpose o retreat has been accomplished. The mothers have be good friends; they are happy, carefree, and relaxed. return to their families and camp life with a newly-f courage and hope.

Miss Wrede keeps in touch with all "her" mothers sends them packages for Christmas, and she revisits whenever she has a chance. This usually calls for a bration and for recalling the many happy hours spe Norway. None of these mothers ever had a vacation b in their lives.

# Guilt and Innocence

### *Confusion at San Quentin*

Caryl Chessman is finally dead, but his hangmen main on trial. A considerable proportion of those pressing themselves in the case think the state of alifornia worthy of death for having sent Chessman the gas chamber. By a cruel irony the guilty has come the innocent, and the judge is hated as a urderer.

I happen not to be an opponent of capital punishent, but even if I were, I should be uneasy about the vel of argument in the case. It almost sounds as if e elimination of capital punishment is by itself a ighty assault on the ramparts of ignorance and evil. ut it would appear to me that much more important an the specific means used to deter or punish crime even to rehabilitate the criminal is society's convicons on good and evil.

### *Crime and Punishment*

It is at this point that western society manifests such obbliness. To deplore the necessity of having to punish ime is one thing. But to doubt that crime is evil is mething else again. But we are confronted in the hessman case with a society which puts to death man whose guilt it doubts. It is forced by law to al with a murderer as if murder were evil even when no longer believes in evil *but only* in sickness. Patholo- is the word.

There are no evil people any more. There are only k people. And there is no real way of judging who sick and who is well because we are all more or less k. To murder is perhaps to be a little more sick than usual, but it is no basis for an action which will minate the murderer. The murder is unfortunate. The ctims have been dealt with disproportionately. But e must treat them as we do the victims of a natural tastrophe. It is tough to die, but we must not associate is effect with a mythical evil such as the depravity of e murderer. This is picture thinking and emotion. No, e murderer must be viewed as sick, and while his ctims are sepultured and memorialized he must be habilitated and helped to accept himself.

### *Confusion in Novels*

These ideas are not new. They are the ultimate bridization of Christian charity and romantic senti- ent. They appear in Henry Fielding's novels, in the orks of Charles Dickens, and supremely in the writgs of the Russian greats: Dostoevsky and the older Tolstoy. In essence, the thought is the radical innocence of the criminal and the criminality of the respectable.

In Dostoevsky we are brought to real sympathy for the murderer Rashkolnikov—even to the exclusion of judgment and we beweep the angelic prostitution of Sonja who does the wrong thing for the right reason. In Tolstoy we are confronted with social remedies so desperate as to be fatal.

Rightly or wrongly we are led to conclude from these works that the criminal is often more lovable than his victim, that all are guilty and hence equally innocent, that the true guide lines for the social order may be found among the infantile, the illiterate, the idyllic, and even the idiotic.

### *The Clear and the Charitable*

It is only when we place these ideals—which certainly have a definitely Christian element—under the calculus of the Gospel that the discrepancy between truth and sentimentality is made clear.

The Gospel nowhere confuses guilt and innocence, nor does it anywhere propound the view that evil ought to go unpunished. The most artless reading of the parables of our Lord ought to make clear that God's charity is so great that it makes possible the choice of evil as well as good. There are good and wicked stewards, good and wicked servants. There is assigned responsibility, and there is reckoning. There is judgment. The God of the Bible so honors my freedom that he nowhere sentimentalizes my guilt. I can choose Hell, and if I choose Hell, no "God from the machine" is rigged for a last minute rescue. Good is rewarded and evil is punished. Even if the punishment for my sin must be borne by God Himself, the sin is not neutralized or brushed aside.

In the last analysis, only such a view of human responsibility is capable of creating a society which mirrors the decency and order of the Divine mind, and only a society thus informed can deal wisely and compassionately with its Chessmans and Starkweathers.

# Correspondence

## Distasteful, Slanderous

► It was truly gratifying to see the April 12 editorial. We have been receiving this *Morning Glory*—given to us as a gift and have found it becoming more distasteful with each issue. I'm glad our feelings aren't without grounds. It has disturbed us to see this attitude of the editor—and almost slanderous remarks. Also the recent attacks on our Christian colleges. Here in a day when we need so to encourage church school attendance. We are canceling our subscription as we feel to criticize the paper is not right, and we should be reading more of our Herald. It's too bad that he is permitted to continue this, and I hope also that the Inner Mission will do something about it.

Thank you for that editorial.

Mrs. Lowell Tjon
Lisbon, N. Dak.

## Wife Is Mad

► Referring to your editorial and Dr. Mars Dale's letter in a recent issue of the Lutheran Herald, I only want to inform you that a *large* number of your readers are subscribers to *"Morning Glory."* Not only subscribers, but readers, and also sympathizers. Haakonson's radio program is also well received.

A Lutheran pastor's wife told me "Malmin's editorial and Mars Dale's letter made me *mad!"*

Also, Alice Hustad's article "I Look Forward to Death," was a poor selection for the Lutheran Herald. I know that our pastor, too, wrote you about it.

B. Bakke
Northwood, N. Dak.

## Minority Right?

► I read your article and Mars Dale's open letter. It's not more than fair to answer it. Dale said it would be cowardly now to vote out, but what could be more cowardly than to go along with the majority just for the sake of peace, love and unity. I believe in separation and standing true to our convictions.

I surely admire a man like Pastor Haakonson and Pastor Blegen and Windahl who will speak out and warn. The minority group may be right. Then you will be found to be fighting against God as it says in Acts. I was always taught to run away from something you think is wrong—is not cowardly. And to vote out of the World Council I don't think is cowardly at all. Surely love, peace and unity is the fruit of the Spirit, but not by compromising with sin and something you think is wrong.

Mrs. Sam Kettelson
Minooka, Ill.

## Amen to Dale

► A very lovely cover on the Herald for Easter.

"Amen" to your printing Dr. Dale's letter, regarding the fine inner mission group but not approving a particular leader.

(The Rev.) C. M. Cherland
Winnipeg, Man.

## Expendable Activity

► Recently the Herald printed a letter from the Rev. Hubert DeBoer which expressed the concern also of others within our church. He spoke of the "creeping coldness coming over our church." We sometimes feel our leaders do make much of progress which is displayed in figures these days. We might ask ourselves how these same records look from God's point of view.

We may at times ask what is the goal of some of the work within our organizations? We are speaking of the time spent in serving the public meals in order to fill the treasury of our church. We realize that there are places where this has been laid aside, but there are also places where this worldly work continues to be so time consuming and uses so much physical energy, there is little or no time left for other activity. We are sure Christ wants His church to be active, providing the activity has a right motive. Satan knows that while we are busy doing this work, we will have time for the spiritual opportun before us. God is more interested the worker than the work. Everyt we receive from God through C comes to us over the Altar. The way we can offer to God is to our LIVES and our gifts on His A America is blessed! Yet, because are a very democratic church, we let the majority vote in this wa stewardship. This leaves no roo replace this activity for something ter. There are those who are sadd when they see the House of sanctified and consecrated to turned into a restaurant for the pu We all love the hymn, "What a Fi we have in Jesus." Who would t of giving an earthly loved one a this way. God, as He sits on Heaven meditating on how much loved us in order to provide for salvation (John 3:16) must be rev to see "man's supper and dinner ardship."

There is a *genuine concern* a this activity and its place in merged church. Should not Paul's quest to the church of Corint Cor. 16:2) also be to us? We there are consecrated pastors who this need—and who face this tional problem.

Mr. and Mrs. Harold Ro
Sturgeon Bay, Wis.

## Help for the Retarded

► I was particularly interested i article "A Measure of Security which the new program at Lake —Wild Rice Children's Home at gus Falls is described. This would be natural since I am the Prot Chaplain at an institution for me retarded children and young peo

During the five years that I been in this work, I have had a ing feeling that the church oug become more active in ministry t mentally retarded and their fa A program as begun at Fergus is a significant approach to the lem. The Martin Luther Hon Beatrice, Nebraska, has a more bitious program which might w emulated in many places. It has objective, the training of retarde dren in self-care and behavior t point where they can be return

e family. It is this emphasis that terests me.

The solution to the problem of men- retardation is not institutionaliza- n. The 1200 on the waiting list in innesota indicate that. Nor is insti- tionalization the answer in terms of e potentials of the vast majority of e retarded and far less so in terms the churches' responsibility. These ildren and their families should re- ive a rightful portion of the church's ve and care for people. I hope our nited ALC will give this a real priori- in the field of Christian charity.

There is another aspect to this prob- m which should be considered: the ssibility of using foster homes in hich to place retarded children. This an idea with which we are toying re in Kansas. The one real draw- ck to institutional care is the lack individual love and care which ery child needs, which can be of- red in a foster home where only two, ree, or four retarded children are red for. There are retarded children hose need is such that institutional re is indicated, but it is not a fore- ne conclusion in most cases.

(The Rev.) Sigurd D. Petersen
Parsons, Kansas

## ll Do Not Agree

► Thank you for your excellent and ccurate review of "The Lutheran hurch Among Norwegian-Ameri- ns." It is no secret that the author ffered "with the policies enunciated y the ELC and the Joint Union Com- ittee," and it is also no secret that l do not agree with his viewpoint of e merger now in progress.

Criticism never hurt a student nor ould it do any great damage to a rofessor.

(The Rev.) Daniel Jordahl
Marshall, Minn.

## n With PTR's

I have just finished reading "Re- ctions on a PTR" in this week's ERALD. May I say a sincere "thank u" for this fine article. It seems to e that our magazine is getting bet- every week, if that is possible.

When I first became a Lutheran, out 11½ years ago, I was quite in awe of the formality of the Church. It seemed to me that dignity and decorum was carried just a bit too far. I have noticed a good deal of relaxation in the past few years, and I am all for it.

When we stop to think about the marvelous good news of the Gospel, we ought never to be ashamed to look our neighbor in the face and say "I believe Jesus Christ is my Saviour," and be willing to discuss our faith.

Let's not allow tradition and the "rules" to keep us from telling the wonderful truth of Christ-crucified and risen to everyone. Let's keep on with PTR's in the new Church, too.

Mrs. Randolph Oppegard
Dazey, N. Dak.

## More About WCC

► Perhaps some are asking, "Will the WCC in 1961 accept the Norway Proposal, 'according to the Scriptures,' or even go beyond that proposal?" Bishop Berggrav said that he was sure the council would in 1954, but it didn't. Perhaps in 1961 it will be able to do so; for in this day of rewriting creeds no doubt some ecumenical theologians are working on a new doctrine of the Word. This new doctrine will reject the old formulas, yet seek to please those who believe that the whole Bible is directly inspired from God; and at the same time please those who do not believe that the Bible in all its parts is directly inspired from God. Then too they will have to please those, as the Orthodox Church, who do not submit to the Scriptures as the sole authority.

We have been repeatedly told that the WCC is only a council and not a Church, no not even a super Church that will tell us what to teach and do. Yet not a few men like Dr. J. M. Kik and Carl F. Wisloff write: "They say they are not a Church, yet they do not act like it." It is significant to observe that the WCC has all or nearly all the departments of a church organization.

In the *Ecumenical Review* for July-August of 1958 Dr. Visser 't Hooft, the secretary of the WCC, assures us that the WCC is not a super Church. He says that the Ecumenical Movement does not believe in imposed unity by pressure but it is to be a response to the divine call to unity.

The secretary is honest and does confess that even though the WCC does not have any power to control the Churches, it cannot be denied that through its very existence, through the statements of its assemblies and Central Committee it exerts a real influence and develops a certain ethos. Also he confesses that the WCC is not immunized against infection by the super Church psychology.

In the book "The Universal Church in God's Design" published in 1948 by the WCC, the secretary says, "The Council is not a federation of Churches, it is not a more or less permanent council about church unity or an organization or agency for practical purposes, as the *carrying on of relief work, etc.,* but rather it is a means and method to manifest the unity of the Church whenever and wherever the Lord of the Church Himself gives that unity."

Another writer in this same book says that the WCC is essentially the same as a denomination. He defines a denomination as a community of Christians held together by a common body of doctrine, worship, etc. Of course they do not claim to have "arrived" as yet. Visser 't Hooft says that the Council is not the Una Sancta or one Church yet. Also he points out that the Council's constitutional authority is limited, and that *at this stage* it would not be advisable to ask for *greater authority.* He writes, "The WCC does not claim any authority for itself. But it must realize that it may, God-willing, suddenly take on the *formidable authority of an organ of the Holy Spirit.*"

In the January 1960 issue of *United Evangelical Action* we read this editorial comment: "That a Protestant hierarchy was at the end of the WCC road was glimpsed in a question which the secretary (Visser 't Hooft) asked in passing, 'Is it the task of the WCC to bring the Churches together and then let them draw their own conclusions, or should the Council at certain points give a specific direction to the Church?'"

When we begin to gather *all the facts* we see things in a different light, don't we?

(The Rev.) R. L. Larson
Perley, Minn.

# For the Family Altar

J. R. Heste

*Toward Pentecost Sunday* — *Concerning The Holy Sp*

The Epistle: Ephesians 2:17-22 • The Gospel: John 15:1-11

## Monday, May 30

### INDWELLING

**1 Corinthians 3:16**

*Do you know that you are God's temple and that God's Spirit dwells in you?*

The Holy Spirit has always been present in the world. He was present at the creation, He was with the writers of the Scripture, He came upon Jesus when He was baptized. He was with the Apostles when they went out to preach the Gospel, and He is with the Church today. The comforting truth is this that He dwells with every believer, as Paul points out in the passage we have quoted. This indwelling is of vital importance. For that reason David prayed, as we should pray, "Cast me not away from thy presence, and take not thy holy Spirit from me."

*Our Father in heaven, You have not left us without witness, nor have You left us without the comfort of Your presence. Grant us joy at this showing of Your gracious working among us. Amen.*

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## Tuesday, May 31

### HOW PRESENT?

**John 5:39**

*"You search the scriptures because you think that in them you have eternal life; and it is they that bear witness to me."*

God is not bound in His working to a single method, but usually He reaches men through the Word. Therefore we can say that the Holy Spirit comes to dwell with people when they have been exposed to the Bible; by reading it, hearing it preached or discussed, or by the good witness of godly men and women. In His High Priestly prayer Jesus said of those who were His own, that they should be sanctified in the truth. He also said of those, "You will know the truth and the truth will make you free." This freedom comes by "continuing in the word."

*We thank You, gracious Father that in the Word dwells the Spirit, and that where the Word is received and given free course in the heart, the Spirit enters in and carries on His work. In Jesus' Name. Amen.*

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## Wednesday, June 1

### UNDERSTANDING

**1 Corinthians 2:14**

*The unspiritual man does not rec the gifts of the Spirit of God, for are folly to him, and he is not abl understand them because they are sp ually discerned.*

The things of God are understoo man only by the power of the Holy Sp Until His work has begun, spir things are nothing but foolishness in darkened mind of man. Without this lightenment man simply does not "get He does not even know he needs this lightenment, say nothing about des it. The natural man cannot come to belief in things beyond the natural be he is bound by his own nature. It req the power of the Spirit.

*Praise be to Your power, O Spirit, to open this heart of mine, an give me the eyes of faith, so that formerly did not make sense now real and so true that it makes Life. A*

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## Thursday, June 2

### FAITH

**1 John 5:6-7**

*This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the witness because the Spirit is the truth.*

There can be no faith but by the power of the Spirit. In the work of enlightenment, the sinner is shown he is a sinner, is made repentant, and shown his Savior. Only to the penitent can salvation be offered. Only a believing person will accept it. Belief is the same as faith. Faith is the condition on which salvation becomes ours. This wondrous "avenue" on which God brings us to salvation is not something we build for ourselves. It is the work of the Holy Spirit for helpless man.

*Continue to build up in us a strong faith, blessed Spirit, that we shall continue to rely upon the merits of Jesus for our peace with the Father, and for the blessed assurance and confidence we need. Amen.*

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## Friday, June 3

### NEW LIFE

**Colossians 1:13**

*He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.*

When the Holy Spirit has regenerated the sinner, he becomes a new person; old things have passed away and all things have become new. Some are able to name the date of the change in their status. Others cannot do so even though they have by repentance and faith come into the life that is new and everlasting. This change is literal; it is real. It is being rescued from the power of death and made free in Christ. It is being made alive in Christ, and given a new purpose, new outlook, new hope.

*Help us always to walk in this newness of life, gracious Spirit, that we shall be open to Your continuing work within us and through us. Prosper us, we pray in the joy of our salvation, for Jesus' sake. Amen.*

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## Saturday, June 4

### FRUITS

**Galatians 5:22-23**

*The fruit of the Spirit is love, peace, patience, kindness, goodness, f fulness, gentleness, self-control.*

These are the fruits, the evidences c presence, the indwelling, of the Spi the individual. This is what becomes c former sinner who, before the Spirit to abide, was incapable of such. But with the Spirit in his heart and mind trolling him prompting him, guiding he seeks to serve God and man. No is the "tree" made good and commen produce fruit that is good. This is his own doing; it is strictly the wo the Holy Spirit. This is the sanctific of the believer, the showing of the in presence of God.

*If we say we live by the Spirit, O help us also to walk by the Spirit, giving good witness to the Power by we have the New Life. Give us gr show forth praise to Your name. Am*

## lits Suburbia's Religion

If there is any religious revival in e suburbs it is a "purely selfish, self-ntered, me-and-God religion with ecious little social concern," a promi-nt Roman Catholic layman declared ere.

Dr. John J. O'Connor, professor of story at Georgetown University, told Family Life Institute sponsored by e archdiocese of Washington that he most obvious fact about the typi-l American suburb is that it is an tificial and segregated white ghetto."

"The suburb is a never-never land hich provides poor training for life r our children in a multi-racial world here poverty is something more than disagreeable dream that will go vay," said Dr. O'Connor.

"How can Christian parents go out the task of acquainting their refully-immunized children with the orld as it really is?" he asked, sug-sting that one way might be to cept into suburbs as neighbors all ople of good character, regardless of ce, creed, or color.

"Another characteristic of suburbia the gusto with which Christian milies seek to serve both God and ammon," he told the family insti-te, asserting that "Catholics are try-g to be status-seekers in this world d also in the Heavenly kingdom."

"Parish togetherness in suburbia" o often means that everything is cen-ed in the parish, said Dr. O'Connor, "nonsensical, time-wasting parish via" so that there is little time to nsider significant community and orld problems.

## ethodists Increase World Service Budget

An annual World Service budget $15,000,000 for each of the four ars of the 1960-64 quadrennium of ie Methodist Church was approved the Church's General Conference Denver, Colo.

This is an annual increase of $2,800,000 over the budget for the past quadrennium.

It means that Methodists will be asked to give $1.53 per member toward World Service each year during the coming four years compared with $1.31 for the 1956-60 quadrennium.

More than half the World Service budget goes for missions. The balance is allocated to education and other work.

During the past 20 years, Methodists have contributed $158,214,079 to the Church's World Service program.

In addition they have contributed $101,184,878 for the Advance Specials Program since 1948. Income from the "specials" finances special missionary projects and the work of the Methodist Committee for Overseas Relief.

Dr. E. Harold Mohn, Chicago, general secretary of the Church's Commission on Promotion, reported that Methodists have given more than $135,000,000 for general benevolences during the past four years.

—RNS Photo

BISHOPS COMMUNE—Bishop Gerald Kennedy of Los Angeles, Calif., right, new president of the Methodist Council of Bishops, receives communion with his predecessor, Bishop Marvin A. Franklin of Jackson, Miss. from Bishop Donald H. Tippett of San Francisco, Calif. The chalice used at the recent Denver general conference is said to be the oldest Methodist communion cup in America.

**IKE WILL ATTEND CHURCH**

President Eisenhower will take time off during his visit to Moscow in June to attend services in the city's only Baptist church, according to the Rev. Alexander Karev, secretary of the All-Union Council of Evangelical Christians (Baptists).

He said the President will visit the church on Sunday, June 12, which is dedicated to the Holy Trinity.

Mr. Karev said the visit was set for June 12 after consultation with officials speaking on behalf of James C. Haggerty, President Eisenhower's press secretary, and with representatives of the American embassy in Moscow.

## Labor Windows Dedicated

President Eisenhower joined leaders of organized labor in the dedication of three new stained glass windows in the Washington, D. C. Cathedral (Episcopal).

The windows were donated by the AFL-CIO in the memory of three great labor leaders—William Green, a Protestant, Philip Murray, a Roman Catholic, and Samuel Gompers, a Jew.

"Theme of the windows stresses the unity of religion and labor in the common service to God," said the labor organization, in explaining the gift.

Arrival of the President caused a flurry of excitement among a congregation of 800 persons attending the dedicatory rites. It had not been known until a few minutes before the service was to start whether the President would be able to attend.

The Very Rev. Francis B. Sayre, Jr., dean of the Cathedral, showed the President the windows which have been installed in the nave aisles before conducting him to a front row seat.

Taking part in the ceremony were labor leaders—again representing all major faiths—who spoke of the devotion to humanity displayed by the three leaders to whose memory the windows were dedicated.

Each of the windows is 20 feet high and 9 feet wide.

The Industrial and Social Reform window, dedicated to Mr. Murray, de-

picts industrial development of America and the need for social reform as it affects the working people.

The Agriculture and Maritime window, a memorial to Mr. Green, shows the sacramental nature of man's work and depicts food as essential to life and communion.

The Artisans' and Craftsmen's window, in memory of Mr. Gompers, portrays workers who have given their talents to build a worthy tabernacle.

## Ministers Becoming 'Organization Men?'

One of the great perils to the Christian church is for a minister to become "an organization man," a Seventh-day Adventist professor warned.

Dr. Edward Heppenstall, professor of systematic theology and Christian philosophy at the Adventist Theological Seminary, Takoma Park, Md. said "too often the minister's strength and time are expended on secondary matters."

He told 300 pastors and theological students at Washington, D. C. Missionary College that "it is perilous when the cleric gets into the habit of thinking and acting in terms of church systems, and not in terms of his individual responsibility to God and the Word of God."

Delivering the fourth annual H. M. S. Richards Lectureship on Preaching, Dr. Heppenstall said "there is a conviction among too many ministers that pursuit of the fine techniques, high goals, and competitive struggle to reach the top and 'to do better next year,' is the heart of the church's achievement."

Such a tendency, he said, leads the minister to gradually concentrate "on accommodation to the pattern of the system and a growing urge to intensify the pattern."

He said "the great tragedy in the ministry is that ministers can pervert their calling even in their devotion to law and doctrine."

Ministers should beware of the temptation to be "merely running the Kingdom with budgets and offerings," he said. "The oiling and serving of the ponderous machinery of the churches in itself is far removed from the real issues of the ministry."

## Washington News Notes

**Epistle to the Americans**—Martin Luther King, spiritual leader of the movement for non-violent resistance to racial integration, made a profound impression in a recent appearance in Washington. When he preached at Howard University, the chapel was filled to overflowing and hundreds were seated on the grass outside.

The following morning, he addressed the all-Protestant, interracial Washington Ministerial Union. The crusading clergyman framed his message in the form of an imaginary "Epistle of St. Paul to the Americans." Drawing on the ideas and in many cases the exact words of the letter-writing apostle, he applied New Testament teaching to the present day.

The thrust of the "epistle" was not confined to race relations. In a penetrating analysis of current trends, it called the nation back to a spiritual basis for personal and public life. The most profound impact came when the Negro leader urged those of his race, while resisting injustice, to "match the capacity of your opponents to inflict suffering with your capacity to endure suffering—with forgiveness and love."

**Senator for Six Months**—Most U. S. Senators try to be re-elected for as many six-year terms as possible. A striking exception is Norman Brunsdale, junior Senator from North Dakota, who had to be persuaded to take the job, and accepted only on the condition that he could return home in six months.

Senator Brunsdale, a former governor of North Dakota, was elected as a temporary successor to the late Senator William Langer. He will serve until the primary election in June, when someone else will be elected to fill the remainder of the term which ends in 1965.

The Senator-pro-tem, who is an active member of The Evangelical Lutheran Church, brought greetings to the 126 Lutheran students who came to Washington for their annual seminar just as the cherry blossoms broke into bloom. At the opening reception, a number of Lutherans in government service came to meet the students, and the North Dakota legislator served as their spokesman in welcoming the youthful visitors.

**Chapel of the Grateful Heart**—The real heartbeat of the nation's capital is known best by the pastors who minister to the spiritual needs of the people living and working here. Many a Christian in high government position has shared with his pastor the heartaches and happiness that come with public service, as well as his own deep personal needs.

A facet of equal importance in the work of Washington pastors is the ministry to the inconspicuous people who make up the bulk of church membership. Many of them are "government girls," the secretaries and clerk-typists who come into the area by the thousands to work for federal agencies. Others are engaged in the myriad of occupations that are found in any metropolis.

Out of this person-to-person ministry grow many heart-warming incidents. One came recently to Pastor Raymond Shaheen of St. Luke Church in Silver Spring, a mushrooming suburb. One of his people was so grateful for God's goodness and the church's ministry that she wanted to express her thankfulness in visible form. The result was a small, worshipfully appointed meditation chapel in a quiet corner of the church building. It was dedicated as "The Chapel of the Grateful Heart."

By Robert van Deusen and Charles de Vries

## orway May Shorten Theology Course

A plan to shorten the Norwegian itheran theological course from seven five years is currently being con-lered by the theological faculty of e University of Oslo.

The plan was drawn up by the pro-ssors' council of the independent the-ogical faculty, which, like the state iiversity, trains clergymen for the nurch of Norway.

Reason for the proposed shortening to alleviate the country's severe ortage of Lutheran pastors. The na-onal Church has only 20 first-year eological students this academic ses-on.

The Christian daily *Vart Land* re-ntly warned that if the rate of ad-issions does not rise considerably in e next few years, the Church will ce a "calamitous" shortage of minis-rs. It pointed out that 600 of its ergy—60 per cent of the total num-r—are due to retire because of age ring the decade beginning in 1969. Statistics published last year showed ere were 1,605 theological gradu-es in Norway, but schools—which ready in 1958 employed 188 of them have been demanding more and ore. Religious organizations, which til a couple of years ago employed 8 theological graduates, find it very rd to fill vacancies, and their num-r had dropped to 170 last year.

—RNS Photo

OMAN LUTHERAN PASTOR—One of first of three women ordained as pas-s in the State Lutheran Church of eden, Dr. Margit Sahlen, wears the new-designed black silk clerical garb.

## Church and Indians Subject of Retreat

The second Conference Retreat on the Lutheran Church and the Indian American will be held at Fortune Lake Bible Camp, Crystal Falls, Mich., August 2-5.

Staff members will include Miss Selene Gifford of the Bureau of Indian Affairs, Washington, D.C.; Mrs. Helen Parker Mudgett, of the University of Minnesota; Dr. E. Russell Carter of the National Council of Churches; and Miss Anna Larson and the Rev. Philip A. Johnson of the National Lutheran Council. Evening sessions will be conducted by Indian Americans on their responsibilities in various areas.

The conference was organized by workers with Indians and is open to all interested persons. Information may be secured from the Rev. Walter Olson, New York Mills, Minn. There are accommodations for families.

## ELC Colleges Graduate 1,260

Final college graduation ceremonies under The Evangelical Lutheran Church will send forth 1,260 graduating seniors from five senior colleges this spring.

The ceremonies are scheduled between May 29 and June 5.

By next spring, The ELC's colleges, seminaries and secondary schools will be operated by The American Lutheran Church, the new church body created by the union April 22-24 of The ELC, American Lutheran Church and United Evangelical Lutheran Church.

Largest of the five senior college classes will be at St. Olaf College, Northfield, Minn., where 335 will be graduated. Smallest will be at Augustana College, Sioux Falls, S. D., where the graduation of 219 will begin a full year of observance of the college's centennial anniversary.

Here is a roundup of graduation events at the colleges, seminaries and secondary schools of The ELC:

*Augustana College, Sioux Falls, S. D.*—219 graduates. Dr. F. A. Schiotz, president of The ELC and president-elect of The ALC, addresses commencement at 10 a.m. May 30. The Rev. David Preus, Minneapolis, addresses Baccalaureate at 7:30 p.m. May 29.

*Concordia College, Moorhead, Minnesota*—262 graduates. Dr. Jaroslav Pelikan, Chicago theologian and author of award-winning book, "The Riddle of Roman Catholicism," addresses commencement at 10 a.m. May 30. Dr. Joseph L. Knutson, Concordia president, addresses Baccalaureate at 11 a.m. May 29.

*Luther College, Decorah, Iowa*—220 graduates. Dr. Theodore C. Blegen, retiring this year as dean of the University of Minnesota Graduate School, addresses commencement at 3:30 p.m. May 29. The Rev. David Quill, Minneapolis, will address Baccalaureate at 10 a.m. May 29.

*Pacific Lutheran College, Tacoma, Wash.*—225 graduates. Dr. Clemens Granskou, president of St. Olaf College, will address commencement at 3:30 p.m. May 29. Dr. S. C. Eastvold, Pacific Lutheran president, will address Baccalaureate at 11 a.m. May 29.

*St. Olaf College, Northfield, Minn.*—335 graduates. Dr. Roy Reierson, vice president and senior economist with Bankers Trust Co., New York, will address commencement at 4 p.m. June 5. Dr. Theodore Huggenvik, St. Olaf religion professor retiring this year after 37 years of service, will deliver the Baccalaureate address at 10 a.m. June 5.

*Waldorf College, Forest City, Iowa*—112 graduates (two-year). Dr. William L. Young, director of higher education for American Lutheran Church, will address commencement at 3 p.m. May 22. The Rev. Sigvald Fauske, Waldorf president, will address Baccalaureate at 11 a.m. May 22.

*Luther Theological Seminary, St. Paul, Minn.*—130 graduates. Dr. Lowell Satre, professor at the seminary, will address commencement at 3 p.m. May 29. Dr. A. N. Rogness, seminary president, will address Baccalaureate at 8 a.m. May 29.

*Luther Theological Seminary, Saskatoon, Sask., Canada*—Dr. W. F.

TWIN CHOIR MEMBERS—Three sets of twins would be news in any children's choir. But when there are three sets in a choir of 15 members that's really unusual. Shown are twin members of the junior choir of Highland Street Church in Worcester, Mass. Reading from top to bottom are Dana and Joel Nyberg, Sandra and Susan Peters, and Donna and Drew Grosvenor. The Rev. Wallace Lundeen is pastor of the church.

Schmidt, Waverly, Iowa, ALC pastor and chairman of ALC's board of higher education, will address commencement at 8 p.m. May 20.

*Augustana Academy, Canton, S. D.* —54 graduates. Sigurd Peter Anderson, Pierre, S. D., former governor of South Dakota, will address commencement at 3 p.m. Sunday, June 5. The Rev. A. L. Abrahamson, academy president, will address Baccalaureate at 9:30 a.m. Sunday, June 5.

*Lutheran Collegiate Bible Institute* —58 graduates. The Rev. Carl Kopperud, pastor at Kindersley, Sask., Can., will speak at commencement at 7:30 p.m. May 29. Dr. G. O. Evenson, president of Luther Theological Seminary, Saskatoon, Sask., will speak at Baccalaureate at 11 a.m. May 29.

## Choral Union To Sponsor Four Music Institutes

Four leadership institutes for church musicians will be sponsored by the Choral Union of the ELC this summer. The standing committee on Worship and Church Music of The ALC is also supporting the institutes this year.

Classes will be offered in the mission and training of choirs, music in church schools, the role of organist, worship and liturgy, congregational singing, repertoires, fundamentals of choir directing, and building an effective ministry of music. A children's choir will demonstrate, and there will be music exhibits, discussions, and consultations with experienced teachers. The institutes are planned for leaders of worship services as well as those concerned with any phase of the ministry of music.

Dates, places, and local chairmen are as follows: June 26-July 1, Texas Lutheran College; the Rev. Harold W. Moench, 6720 Broadway, San Antonio, Texas. July 12-15, Wartburg Seminary, Dr. William Streng, Wartburg Theological Seminary, Dubuque, Iowa. July 25-29, St. Olaf College; Dr. Oscar R. Overby, 4 Walden Place, Northfield, Minn. August 7-12, Pacific Lutheran College; Mr. Edward K. Ottum, 6737 Palatine Ave., Seattle 3, Wash.

## People

**The Rev. John L. Quam** was recently installed as pastor of Rock Creek Church, Osage, Ia. He has been serving the parish on an interim basis since returning home from mission work in Tanganyika.

**The Rev. Donald B. Gilbertson** has resigned as senior pastor of Pondera Valley and Golden West congregations, Conrad, Mont., in order to accept a call to Fruitridge Church, Sacramento, Calif., effective July 10.

**The Rev. H. O. Scobey** who has been serving as interim pastor in the Bradley, S. Dak. parish, has accepted a call to become assistant pastor in the Brandon and Split Rock congregations, Brandon, S. Dak., effective June 5. The Rev. M. E. Ulring is the senior pastor of the parish.

**The Rev. Lowell O. Larson** has resigned as pastor of First Church, Morris, Minn., in order to accept a call to become the pastor of First Church, Northridge, Calif., effective June 30.

**The Rev. C. M. Grindland** has resigned as pastor of St. John's Church, Webster, S. Dak., in order to accept a call to become the pastor of First Church, Morris, Minn., effective August 1.

**The Rev. Mikkel Mandsager** of Kenyon, Minn. is now serving as a visitation-assistant pastor in the Lands-Minneola parish, Zumbrota, Minn., Rev. Walter Johnson, pastor.

**Vernon J. Bittner,** graduate off Olaf College, Northern Baptist Se nary, and Luther Theological Se nary, was ordained on May 1 at Redeemer Church, Minneapolis. tor Bittner will serve as an assis pastor at Our Redeemer Church. Rev. Victor C. Swain is senior tor.

**Clairold Hoifjeld,** son of Pastor Mrs. Johannes Hoifjeld of Orl Calif., was ordained April 24 a pastor of the Suomi Synod. He serve Trinity Church, Ft. Bragg, fornia.

**The Rev. Richard E. Larson** has signed as pastor of Our Savio Church, Casper, Wyo., in order to cept a call to become associate pa of Bethel Church, Madison, Wis., fective September 1. Dr. Morris is the senior pastor of Bethel Chu

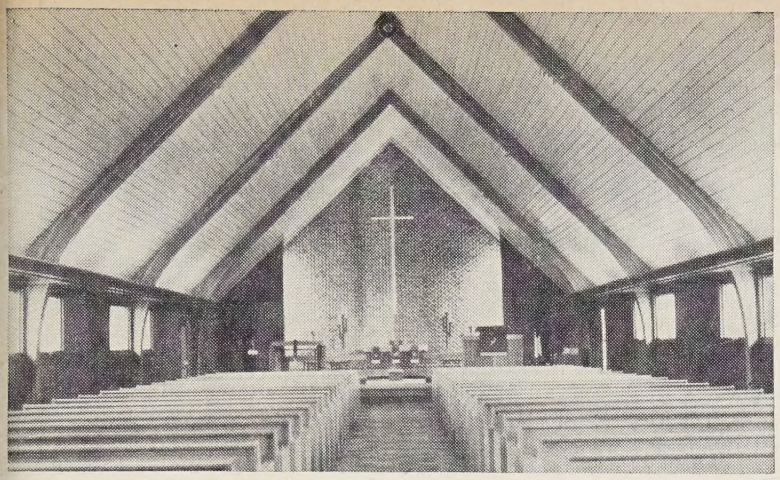
**The Rev. M. Laurel Gray** has signed as pastor of Faith Chu Cameron, Wis., in order to begi year of study in New York. He be enrolled in the summer clin pastoral training course at the theran Medical Center in Brook In the fall he will enter Union logical Seminary.

## Churches

**Duncombe, Ia.**—Washington Ch here observed its 90th anniver April 23-25. Former pastors H Rasmussen, Jr., H. M. Lybeck, Benjamin Coltvet participated in services. Also on the program three pastors who are sons of the gregation, R. Christopherson, A. Anderson, and Clarence Jacol Greetings from other former pa were read. The present pastor of parish is the Rev. Palmer Loken.

**Philadelphia, Pa.**—Faith Church was officially organized as a new gregation in March. Dr. Myron tinson, president of the Eastern trict was in charge. The pastor is Rev. Arnold G. Nelson. The pr organizing membership was 245.

**Winchester, Wis.**—Grace Ch here, the Rev. R. N. Rem, pa will observe its 110th anniversar October 23.



NNESOTA CHURCH DEDICATED—Shown above is the nave and chancel of Ameri- Lutheran Church, Long Prairie, Minn., dedicated recently. Also included in the construction is a two-story educational unit with classrooms, assembly space, officers fellowship rooms. The Rev. Eldon H. Lyso is the pastor of American Church. Dedica- rites were conducted by Dr. A. E. Hanson, president of the Northern Minnesota ict.

**Green Bay, Wis.**—Calvary Church e held ground breaking services on ril 3 for a parish education unit. luded in the new construction are day school rooms, dining area, and ces as well as additional worship ce. The Rev. Obert Lowe is pastor the parish which was organized in 3.

**Brooklyn, N. Y.**—Four ELC con- gations and one UELC congrega- n were among several Lutheran urches who participated with other testants in the annual Children's ly Week Service in the Bay Ridge a of Brooklyn. More than 800 chil- n and adults from Released Time ools in the area attended the serv- which were held in two locations. Ralph Reinertsen, a member of hany Church, was general chair- n of arrangements for the service.

**Ellsworth, Wis.**—English Church e recently completed a $60,000 lding and remodeling program. In- ded in the new addition were eight srooms, a kitchenette, assembly, and rflow room. In addition to the new struction the entire nave, chancel, exterior of the church were re- deled. A new sound system was in- ed as well as new pews and other ncel and parish hall equipment. bulk of the work connected with building project was donated by mbers of the congregation. The . Russell T. Hendrickson is pas- of the parish.

## Changes of Address for ELC Pastors

Myrwood A. Bagne, 395 Sharron Lane, White Bear Lake 10, Minn., 5-1-60

Albert Bjerkestrand, Rte. 1, Bow, Wash., 5-15-60

Philip Blilie, Oldham, S. Dak., 5-17-60

Donald P. Blucher, Hq. Co. 1st Airborne Bt. Gp. 506th Inf., 101st Airborne Div., Ft. Campbell, Kentucky, 4-6-60

Jack H. Bredfeldt, 1329 Keston, St. Paul 8, Minn., 4-6-60

Chas. J. Christensen, Staff Com. Des. Ron. 22, FPO, New York, 5-1-60

Norman R. Engebretson, Staff Comnav., U. S. Naval Air Station, Norfolk, Va., 5-1-60

Oliver Everette, 1005 Kellum St., Fairbanks, Alaska, 4-15-60

Gerald M. Gundersen, 1125 Bloomfield St., Hoboken, N. J., 4-1-60

Edwin Heide, 2620 Osage, Luke AFB, Glendale, Ariz., 4-15-60

Jack H. Hickman, 2324 Butte Ave., Duluth 3, Minn., 4-15-60

Orville G. Hiepler, 835-130th St., Hawthorne, Calif., 5-4-60

V. A. Jensen, Kenyon, Minn., 5-2-60

Clarence J. Johnson, 224 Roderick Ave., Oxnard, Calif., 5-1-60

Curtis G. Johnson, 4081 Com. Supp. Gp., APO 864, New York, N. Y., 5-1-60

James Kallas, B. P. 6, N'Gaoundere, Cameroun, Africa, 4-15-60

Harold A. Lindberg, Winfield, Pa., 4-18-60

Paul G. Mathre, 3555 Fly Trng. Wing, Perrin AFB, Texas, 5-1-60

Richard Nybro, 110 Lathrop Ave., Staten Island, N. Y., 5-1-60

H. G. Olsen, 112-6th Ave. N. W., Minot, N. Dak., 4-15-60

James H. Otterness, 1312 Laurel St., Odessa, Texas, 5-1-60

Oliver N. Pederson, Arlington, S. Dak., 5-1-60

Victor E. Propp, 3781 Cedar Hill Road, Victoria, B. C., Can., 4-17-60

H. J. Rasmussen, Madison Ave. and Canfield Rd., P. O. Box 264, Morristown, N. J., 4-25-60

Oscar Rem, Rubicon, Wis., 5-29-60

Olaf Rossing, Mitchell, S. Dak., 5-31-60

Donald J. Severson, 1509 E. 14th St., Glencoe, Minn., 5-1-60

R. L. Simonson, 1003 W. 6th St., Willmar, Minn., 5-1-60

Duane Ulleland, 1320 E. Maynard Dr., Apt. 322 St. Paul 16, Minn., 4-1-60

W. Henry Westby, P. O. Box 44, Blairsden, Calif., 5-16-60

## Newly Ordained . . .

Arvid Harklau, Presho, S. Dak., 4-25-60

Gordon N. Narvesen, Waseca, Minn., 4-1-60

O. Rolf Olson, Mindoro, Wis., 3-1-60

## Announcements

"The Constituting Convention of the Southeastern Minnesota District of The American Lutheran Church will meet at St. Olaf College, Northfield, Minnesota, June 21 to 24, beginning at 7:30 P.M., June 21.

## Want Ad

Rate $1.00 a line, minimum charge $4.00

For sale: for church steps, 2 pieces wrought iron hand railings 5' long, 2 pieces 10' long. Rev. K. R. Johnson, Ambrose, N. Dak.

## Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

### FOR SALE

### Farms

103-acre farm 6 mi. W. of Waukon, Ia. 70 ac. tillable, rest in pasture, good well, bldgs, fair. 667-1A

132-acre farm, all tillable; barn, modern house. 1¼ mi. N. of Luana, near Luth. church and public school. On Contract. 667-2A

65-acre farm N. of West Union, Ia. All tillable, modern 3 bedroom home, other bldgs. good. Immediate possession. 667-3A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268-acre farm N. of West Union, Ia. 180 acres tillable, full set of bldgs. On contract, $7,500 down, bal. at $5,000 per yr. Incl. int. at 4½%. Possession 3-1-61. 667-5A

100-acre farm E. of West Union, Ia. Modern, good location and ground. Possession 3-1-61. 667-6A

120-acre farm on paved hiway 3 mi. W. of West Union, Iowa. 667-7A

123-acre farm in Canoe Twp. Modern home, water in barn, on school bus route. 667-8A

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238-acre modern dairy and beef farm 7 mi. N. of Decorah, Iowa. 667-10A

125-acre farm, 80 acres tillable, 45 acres permanent pasture, good spring. Good bldgs, new barn and hog house, all modern. 667-11A

180-acre farm, all modern, 3 mi. S. of Decorah, Ia. 667-12A

240-acre farm, with 175 acres open. Modern home, new barn, spring in pasture. Near Luth. churches. 667-13A

224-acre farm near Elkader, Ia. 150 acres under cultivation. Modern 3 bedroom home with hot water heat, 2 large barns, bunker silo, new machine shed and 6,000 bu. corn crib. Priced to sell. 667-14A

A tillable farm near Manly, Ia. Contract and only $250.00 per acre. 667-15A

A farm East of Northwood, Iowa. Modern home. 667-16A

A tillable farm North of Northwood, Ia. 667-17A

120-acre Worth County farm. Completely tiled. 667-18A

160-acre tillable, modern farm near London, Minn. 667-19A

121-acre farm at Alta Vista, Iowa. 667-20A

125-acre farm with good bldgs. NW of Grafton, Iowa. 667-21A

431-acre farm 2 mi. S. of Northwood with 2 modern homes. Well improved. Contract. 667-22A

160-acre farm near Grafton, Iowa. Easy terms. 667-23A

200-acre tillable modern farm near Northwood, Iowa. 667-24A

320-acre well improved farm near Grygla, Minn. Good barn, good house, running water. Priced at $24.50 per acre. 667-25A

240-acre farm with modern house near What Cheer, Ia. in Keokuk Co. 667-26A

80-acre farm in Cent. Minn. with bldgs. 70 acres cultivation, fine laying land. Good road, school bus service for all grades. Price $100 per acre. Terms can be arranged. 667-27A

## Homes

Modern 2 bedroom home with garage on 1 acre of ground in Grafton, Ia. 667-28B

1½ story modern 7-room bungalow on 2 lots in Mitchell, Ia. 667-29B

2 bedroom home on 10 ac. near Forest City, Ia. Incl. barn, chicken house, garage. 667-30B

Nice duplex priced to sell at Forest City, Iowa. 667-31B

Modern 1 bedroom home in Bolan, Ia. 667-32B

4 bedroom, 2 story home with garage in Forest City, Iowa. 667-33B

3 bedroom, 1½ story modern home in London, Minn. 667-34B

2 bedroom with garage in Northwood, Ia. 667-35B

3-acre acreage and 6 room house with double garage. 667-36B

Large 2 story home in Northwood, Ia. Suitable for apartments. 667-37B

Remodeled house in Kensett, Ia. for sale or rent. 667-38B

6 room house in St. Ansgar, modern, with garage. 667-39B

5 room house with garage and 3 lots in Grafton, Iowa. 667-40B

2 bedroom house with garage in Forest City, Iowa. 667-41B

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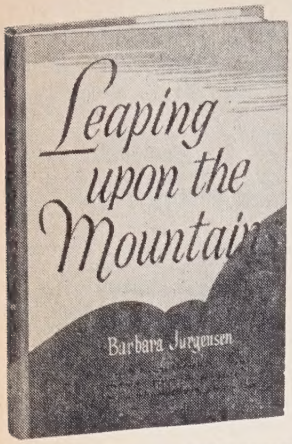


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Barbara Jurgensen, wife of a Lutheran pastor, is the author of a number of published articles and poems.

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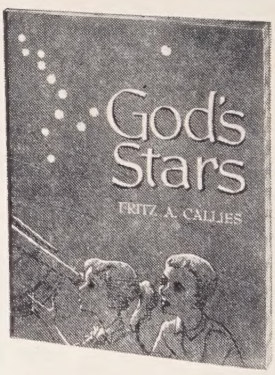


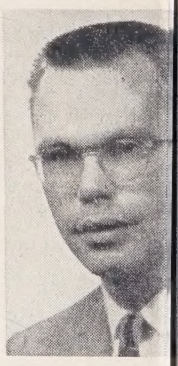

Fritz Callies, formerly a technical writer on space navigation systems, is presently studying in the field of Christian education for children.

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